# RISTIAN INTELLIGENCE AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END,

OL. X.

GARDINER, MAINE, FRIDAY, MAY 7, 1830.

HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

PUBLISHED EVERY FRIDAY BY SHELDON & DICKMAN. WILLIAM A. DREW, -Editor.

INIVERSALIST BIOGRAPHY. the Modern History of Universalism.] DAVID HARTLEY, D. D.

David Hartley was the son of a very and respectable clergyman, and horn August 30, 170). At the age of he was admitted at Jesus College, was afterwards elected a fellow. mation of the Articles, he had scruwith respect to subscription, and esult was that though intended at first the church, his thoughts were turned asther profession. When he had reed to pursue the science and practice and the study of moral and religious s, nor can we suppose from the bias mind, that the latter subjects did not my his principal attention. The folletter addressed to a sister, will at once how early his mind was to Universalism, the delight with he dwelt upon the subject, and the effect which this course of contema and study produced on his heart. \* \* \* "But my chief studies are religious subjects, and especially the true meaning of the Bible. I

t express to you what inward peace satisfaction these contemplations afme: you remember how much I was ome with superstitious fears when I very young; I thank God that he has ast brought me to a lively sense of his nite goodness and mercy to all his tures, and that I see it both in all his ks and in every page of his word. s has made me much more indifferent world than ever, at the same time I enjoy it more; has taught me to love man and to rejoice in the happiness our heavenly Father intends for all children; and has quite dispersed all oomy and mel incholy thoughts which from the apprehensions of eternal for myself or friends. How long w much God will punish wicked men, as no where revealed, and therefore mot tell; but this I am sure of, that gment he will remember mercy; that ill not be extreme to mark what is amiss; that he chastens only because es; that he will not return to destroy, se he is God and not man, i. e. has of our foolish passions and resents; that his tender mercies are over works, and that he is even love it-I could almost transcribe the whole e and the conclusion I draw from all his; First, that no man can ever be y till he is holy, till his affect ons be off from this vain world and set upbetter, and till he loves God above

Not far from the time in which he wrote letter, and about the age of twentyhe commenced his work on Man, so is to contemplate the subjects of it; t was not finished until after he had ned a happy and intimate acquaintance rwards Bishops of Carlisle, Durham Gloucester, Dr. Jortin and Mr. ke, the Roman Historian, in whose ety it was arranged and perfected. ppeared in the beginning of the year 9, when its author was about fortyree years of age; and according to his pectations it was at first little read and sunderstood, though he believed that ome future time, it would become the pted system of philosophers, an extation which the event has proved to ve been well founded.

things, and his neighbor as himself

ondly, That all the evils and miseries

ch God sends upon us, are for no oth-

purpose but to bring us to himself, to

knowledge and practice of our duty,

d that as soon as that is done, they will

This work consists of observations on an, his frame, his duty, and his expecons. The first part is devoted to obrvations on the frame of man, by which meant his mind, as well as his body .e arrangement and subjects of these ervations may be best learned by the er which the author observed.

"1. I shall lay down the general laws, ccording to which the sensations, and notions are performed, and our ideas gen-

2. I shall consider each of the sensaons and motions in particular, and inquire how far the phenomena which each ustrate, and are illustrated by the fore-

ing general laws. 3. I shall proceed in the like manner, the particular phenomena of ideas, or of e understanding, affection, memory and magination; applying to them what has

een before delivered. Lastly, I shall endeavour to give a parcular history and analysis of these six asses of intellectual pleasures and pains, iz those of imagination, ambition, self-

nterest, sympathy, theopathy, and the moral sense. The second part contains observations

on the duty and expectations of mankind. The author, in the first place, adduces he evidence for the being and attributes of God, and the general truths of natural religion. From these, as a new foundalion, he deduces the evidences of revealed religion. He then inquires concerning the

comes then under examination. He infication and perfection of our natures.

Lastly, he comes to the subject of the

after, in consequence of their observance

or violation of the rule of life. First the life are considered. He thought that most or all men receive more happiness than misery in this life, though the balance cannot be much in favor of the most happy. Virtue has always the fairest prospects, and vice is always exposed to the greatest hazards. But he thought it did not seem at all probable that happiness is exactly proportioned to virtue. Secondly, he treats of the expectations of bodies powould the forms of church government; ded principles of his life and conduct." that the Jews will be restored to Palestine; that the christian religion will be 52. preached to, and received by all nations: hat the world will be destroyed by fire, before which there will be no complete happiness. This event he infers from the words of Peter. Thirdly, he treats of the expectations of mankind concerning a future state. He thought it was probable from the mere light of nature that there would be such a state, but that the christian religion gave an absolute assurance of it that the rewards and punishments of that state will far exceed the happiness and misery of this, both in degree and duration; that future happiness will be of a spiritual nature, but misery may be both corporeal and mental; that the soul will remain in a state of inactivity, though perhaps not of insensibility, from death to he resurrection Fourthly, he treats of the terms of salvation. It follows from what he had said of the intellectual plensures and pains, and from the declarations of Scripture, that the bulk of mankind are not qualified for pure, unmixed happiness, to obtain which faith and good works are necessary. Fifthly, he treats of the finar happiness of all mankind. The ground he takes is, it is probably from reason and the Scriptures, that all mankind will be made happy ultimate y. He reasons as follows: The cvils that beful us here have a tendency to promote our good. Analogy teaches that the evils of another life will teaches that the evils of another life will have a like good effect. The creation of many books which could not be found in benevolence in man is an argument in fa- this country. Seven years of the best vor of the hypothesis For it is not reasonable that God should give us this principle, and leave it forever unsatisfied .-The infinite goodness of God is manifestly an argument in favor of Universal Salvawho is a friend and father, create for eternal, infinite misery? Will he preserve an existence which ceases to afford happiness, and can now only produce misery without end? Will not the governor and judge of all the carth do right?" To punish infinitely for finite sins, is unjust. finitely happy and others infinitely mis-

erable. the texts used to prove the eternity of upon the subject; together with their an- thence teach us to be submissive and repunishment may be justly explained in swers to the objections urged against it.—
another sense. He takes notice of the By one who wishes well to mankind." worm dieth not," &c. and his saying con- the purpose of ascertaining how Univer- directs the storm,—who watches the fallcerning Judas, it had been good for him if he had not been born. Some of by the public, thereby to determine whethhis observations on these are ingenious and interesting. He contends that the general tenor of reasoning in the Scriptures was already in Boston a general prejudice er, because he delighteth in mercy, -whose religion, and though Paul, as he thought, speaks in both of future purishment. "In like manner," he says, "there is nothing to the christian of the bind in St. I have been the says, there is nothing to the christian of the bind in St. I have been the says, there is nothing to the christian of the bind in St. I have been the says, there is nothing to the christian of the christian of the bind in St. I have been the says, there is nothing to the christian of the pel, or his Epistles, or in the Epistles of Samuel Mather of Boston, who preached be swallowed up in an eternal and indisso-James, Peter, or Jude And yet good in the house now occupied by the First luble union of sentiment, affection, and dames, Peter, or Jude And yet good in the house now occupied by the Pirst luble union of sentiment, and mine whether their pastor should be discharged or not, in consequence of his having of punishment, scarce ever fail to insist of Roxbury, the author of a history of the St. Paul had evidently this blessed result attended the funetal of a negre.

rule of life by which man should be governed.

Revolution. In November an anonymous in view, in his Epistle to the Ephesians, pamphlet appeared, entitled "Divine Glowhere speaking of our Saviour, and the speaking of our Saviour, and the speaking of chiects designed to be accomplished by

tenets of christian churches, for the puri- sustains the doctrine with a variety of unanswerable arguments; and, ir conclu- friends. sion, represents it as being calculated to expectations of mankind, here and here- dispel all gloom, and fill the heart with pears to have been, that it would be inex-

He was a Necessarian; and considered ing the doctring cressity as a little favor ing the doctrine cossilive and considered name, his principal work on Universalism. But rather than commit it to the flames, peared anonymously in as the sole and complete justification of common readers so highly esteemed, as the ways of God in ordaining cvil.\*

His son has summed up his character ted to no vice in any part of his life; neither to pride, nor to sensuality, nor intemperance, nor ostentation, nor envy, nor to

\* I have used the original edition of the work, London, 1749. A third volume has been added, by Herman Andrew Pistorius, rector of Poseriz, in the island of Rugen, entitled "Notes and Additions to Dr. Hartley's Observations on Man." In his notes on that part which treats of the future punishment of man, Pistorius professes to give the arguments of controversialists on both sides, and to leave the reader to judge of their force; revertheless, we discover a strong bias in favor of Hartley's views on this subject. He gives more time and attention to the defence) Universalism, than to the opposite opinion; and frequently states his arguments as though they were actually the convictions of his mind. At any rate there is sufficient warmth in favor of that dectrine to show it was not a mere speculation with him.

#### CHARLES CHAUNCY, D. D. Dr. Charles Chauncy way pastor of

the First Congregational Church in Boston, and, at the time of Mr Winchester's conversion, had arrived nearly at the age of eighty years. He had, in a great measure, retired from the duties of the ministry; and as his life was evidently drawing to a close, he was busily enga ged in preparing for the press his treaties on The Salvation of all men. He had unal study of the Scriptures, particularly the epistles of St. Paul, and in order to do this the more thoroughly, he consulted all the principal helps to a right understanding of the Scriptures which were to be found in the libraries of Boston and its vipart of his life was spent in this study, and a conviction of the truth of Universal Salvation was the result. He had no suspicion this was a scriptural doctrine, till he was led into it by a dilligent comparison upon one and the same system, set forth So are his infinite happiness and of scripture with scripture; and when he in the gospel revelation, or the scripperfection. These must bear down and closed that labor, on a review of the whole, tures of the New Testament. That the destroy their opposites. God, too, is impartial; he is impartially good. Hence which he found that dectrine revealed. It we derive a strong argument in favor of was at this time that he collected the ma- stances be differently interpreted and va-Law, Rutter and Warburton, this doctrine. And this is not invalidated terials for his book on Universal Salvation, riously understood, is not surprising. Diby the present inequality of good and evil, which he soon after arranged, and then versity of situatio for both these are means by which God is laid by for his own re-examination, and ferent modes and habits of thinking and promoting the ultimate good of man. the reading of some learned friends, to reasoning; and a variety of, what may be We may draw many obvious and undeni- whom, probably under injunctions of se- called accidental circumstances, are suffiable arguments from those attributes of cresy, he made the matter known. An- cient to account for the divisions and disthe Deity which express his relation to us. other motive which might also have indu-tinctions which exist, and are perpetuated He is our creator, preserver, governor, friend and father. "Shall then a creator, was an unwillingness to avow himself to in themselves, and in many of their consethe public as a Universalist. For not- quences, may be justly regarded as moral withstanding the boldness with which he evils; like as storms and tempests, wars, had attacked the public errors, during the pestilence and famine, pain, disease and Whitfieldian revivals, he was really in death, may be called natural evils. The doubt whether to let the work, which he former, as well as the latter, are permitesteemed the most valuable of all he had ted by a wise and governing providence; written, go before the public, or whether and we ought not to doubt that both will And there is not so much difference in to commit it to the flames. In 1782, a be ultimately overruled for good; and will the characters of men, as there would be pamphlet was published in Boston, the be made to subserve the best happiness of the characters of men, as there would be pamphlet was published in Boston, the mankind; which is doubtless the object of in their condition, if some were made inthe title: "Salvation for all men, illustra- the Divine government ted and vindicated as a scripture doctrine, evils are thus governed and controlled by In considering the doctrine of the in numerous extracts from a variety of pious a wise and beneficent providence, the words rendered everlasting, eternal, and Chauncy has been pronounced the author, and care of the supreme ruler of the uni-To the same purpose he observes, that upwards of eight years; and the author of away, tears be wiped from off all faces, there is nothing in all St. Paul's Epistles the pamphlet courted popular favor by ex- and death be swallowed up in victory. in favor of eternal misery, though the pressing an utter abhorrence of Murray so shall be done away, and cease forver and his doctrine, which he said was "in so shall be done away, and cease forver both general summaries of the christian direct contradiction to the whole of the with all those variances, divisions and conof this kind in St. Luke's gospel, or his before the public when it was attacked wiped away, - these divisions and conten-Acts of the Apostles, in St. John's gos- from various quarters, particularly by Dr. tions terminate in perfect agreement, and

It is considered first, as it can be deduced from the practice and opinions of the most ancient Fathers, that they inmankind, which he represents as being terpreted the Scriptures to signify etermankind, which he represents as being generally in favor of virtue; and he shows next what regard should be paid to the next what regard should be paid to the this doctrine in the ancient creeds, shows the expostulates with the clergy on the he ascended, what is it but that he also the pulpit; and intimates, in allusion we In laying down the scripturalevidence think to Chauncy and his particular friends, also that ascended up far above all heavquires what faith is necessary in natural and revealed religion, or in the particular highly pertinent and convincing. He of being in doubt upon the subject, and if not publicly, yet secretly, its abettors and

pedient for him to publish, with his own some other treatises on the same subject. Although a work of much learning, and of in the following words: "He was addic- uniform candor and fair reasoning, yet its style is too stiff, and its method of argumentation too dull and prolix for popular taste. Its main object is to prove the doctrine of litic, the Jews in particular, and the world any sordid self-interest; but his heart was Universal Salvation. In the first part the dingly whenever the Scriptures speak of be better appreciated, and more highly enthose who shall be eventually restored, joyed than if the wiles of divisions, and they use expressions of unlimited import, such as "all the nations and families of the earth," and "every creature which is in heaven and on he earth." These positions he supports wholly by the testimony of Scripture, some passages of which he attempts to illustrate by paraphrases and notes sufficiently tedious to defy all patience. In the third and last part he in a more joyful and happy union? Ceranswers the objections commonly urged; and here he maintains that the terms applied to future punishment are such as naturally indicate that it will end, so that he should have inferred the doctrine of that we shall have the better opportunity annihilation, had not God promised that to exercise patience and submission, and all shall be saved.

To this Book, in 1790, the younger President Edwards published an answer, which has been thought the ablest work that has appeared against Universalism. Its arguments are often founded on scholastic theology rather than on simple truth; and while it evinces much ability, it fails of effecting Chauncy's general system, though it exposes some heterogeneous notions in it. It is certain that Edwards either misunderstood, or misrepresented Chauncy's meaning on several important points."-ib.

# RELIGIOUS MISCELLANY.

[From the Religious Inquirer.]

THE CHRISTIAN WORLD. How is it divided, and cut up, and wore, into different systems of faith and practice; and yet all of these professedly founded Scriptures on this subject, he shows that and learned men, who have purposely writ scriptures fully instruct us to believe, and signed in all the afflictions, adversities, calamites of life; trusting to the wisdom forever; the words of Christ, "where the and some have thought he published it for verse, who rides upon the whirlwind and concerning the mercy of God, and his rea- against the sentiments of Mr. Murray, word assures us that the last enemy shall diness to forgive, favors the salvation of all. who had occasionally preached there for be destroyed, -sorrow and sighing be done

Nor is it less certain that moral evil al-

objects designed to be accomplished by descended first into the lower parts of the ens, that he might fil all things.) And he gave some, Apostles; and some, prephets, &c. for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto ing the doctrine cossition; and considered name, his principal work on Universalism. The measure of the stature of the fulness the other hand, he looks on this system in peared anonymously in the flames, which every thing tends to universal good, lt has never been so much read, nor by him that bringeth good tidings, that pub-lisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.—The Lord hath made in general, during the present state of the earth. He thought that all the then civil governments would be overturned, as ded principles of his life and conduct." purpose is to save all; that he will through the died at Bath, August 23 1757, aged Christ finally reconcile every individual the evils of discord shall case, and the to his moral government; and that according to his moral government. blessings of unity, concord and harmony contentions had never been known. Thus it is that evil shall be overruled for good, even the evil of strife and discord, -and the wrath of man shall praise the Lord.

But shall we "do evil, that good may" come? God forbid." Shall we encourage and promote divisions and dissensions, because they shall be made to terminate tainly not, any more than we should make ourselves sick, that we may afterwards be more sensible of the blessing of health; or plunge ourselves in adversity and distress, learn to appreciate the blessings of deliv-

erance and prosperity.

It must needs be that offences come. In the present state of society, and of the christian world, divisions and contentions do arise and will more or less prevail; and, although we are assured that under the wise administration of the divine government, and the reign of the Messiah in his kingdom of gospel grace, these evils shall be controlled, and be made to result in universal and eternal union, harmony and love, -yet contention and strife are, in themselves evils, and productive of many evil works, we should therefore constantly discountenance them; exert our best endeavours to suppress them; cause them to vield to the liberal and generous principles of christianity, and to the influence of that Divine charity which is the bond of petrectness,—the sum of all virtues, and which never neight. Thus should christians labour to be of one neart, and remind, endeavouring to keep the unity of the spirit in the bond of peace; and only provoking one another to love, and to good works.

# ADVICE REGARDED.

It will be recollected by our readers. that during the discussion in the Assembly last year, relative to the appointment of Chaplains, a Mr. Foote of Cheshire stated, that his constituents were a "pious community," and that he could not in justice to them, and without violating his own conscience, give his sanction to any measure which was calculated to admit a Universalist clergyman to pray with the House. Br Whittemore, Editor of the Trumpet and Universalist Magazine, in remarking upon Mr. Foote's speech, took occasion to offer the good people of Cheshire a word of advice, in which he urged the pro-priety of their obeying the divine injunction, "If thy hand, or thy Foot offend thee, cut it off." We would now inform Br. Whittemore, that the "pious community" of Cheshire appear to have taken his advice; for in choosing their representatives this Spring, they have allowed Mr. Foote to stay at home, and elected Dr. Shelton, a Universalist, in his place. With such men as Dr. Shelton and Dr. Brooks, in our State Legislatures, and Col. R. M. Johnson in Congress our religious liberties are safe .- Religious Inquirer.

ANECDOTE .- Frederick III, of Prussia, received a petition from one of his districts, praying that a certain clergyman be suspended from preaching, because he held hat the punishment of the wicked would come to an end. The king took his pen, and wrote the following answer:—"I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity, if they choose it; but I do positively forbid their quarrelling with their neighbours, who are not willing to keep their company so long.

The Wheeling Observer says, that a meeting of the members of a religious congregation was recently held in that place, to deter-mine whether their pastor should be dis-

# TED INTELLIGENCER.

-"And Truth diffuse ber radiance from the Press."

GARDINER, FRIDAY, MAY 7.

# FIGURATIVE RESURRECTION.

It is an evidence of some improvement, that the orthodox have discovered the fact that every text in the Bible which speaks of a resurrection is not to be taken in a literal sense. The last Zion's Advocate copies the following from W. Jones, a Baptist minister of London, and author of the History of the Wilderness. After observing that " the most emineut commentators at present agree that the first resurrection denotes not a return from their graves of the former inhabitants of the earth, but a change of character and condition among the living," the Advocate copies as follows:

"A resurrection from the dead is the well known prophetic symbol for denoting a deliverance from a state of deadness, weakness, captivity, and depression; and an advancement to a state of life and animation, of pardon, prosperity and happiness."

Since friend Wilson has discovered that the Scriptures do speak of a resurrection which is most consistently to be understood as describing "a change of character and condition among the living," we feel tempted to ask him to look a fore momente to St. Libe e. 25 mily relate to such a change. His kind of people have been in the habit of considering the text literally-"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." By noticing what is said in verse 24,-" He that heareth my word and believeth on him that sent me-18 nassed from death unto life." and in verse 25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God," he will, if he is a candid man, perceive that there is every reason for believing that the resurrection which is again spoken of in verse 27, quoted above, denotes simply "a change of character and condition among the living." It is a good thing, friend Wilson, to be consistent. If you have obtained any light, would it not be well to walk in it in pursuit of other

#### "PRACTICAL INFLUENCES."

There are now two persons in New England under sentence of death for the crime of murder-Dr. Norman Cleveland, of Irasburg, Vt. who destroyed the life of a female, and - Watkins, of Sterling, Conn. who murdered his wife. The Editor of the Vermont (Orthodox) Chronicle endeavours to apologize for Cleveland. He admits that "he was found guilty," but adus that "it does not appear to have been the de sign of Dr. Cleveland to destroy the life of the unhappy woman, but to save his reputation, which had form erly been good, by preventing the exposure of their mutual erime." The Editor of the "Watchman" gives us the reason why the orthodox editor is so anxious to apologize for this adulterer and murderer-he is a member of a Calvinistic church. Had he been a Universalist, our word for it, the Chronicle would have found " nothing extenuate" in his case, but would have promptly charged his crimes to the account of Universalism. It is stated in the Religious Inquirer, that Watkins, who is soon to be hung for the murder of his wife in Connecticut, was a short time since, if he be not now, "a member of the Congregational church in Killingly, formerly under the pastoral care of Rev. 1srael Day."

These things are mentioned, not to implicate other Calvinists with the wretches above named, but to teach caution to those who seize upon every offence committed by a professed Universalist, and put it into tracts, gazettes, &c. as the practical influence of a belief in universal goodness and salvation.

MAINE CONVENTED

ng of the Maine Con-As the time for the secure meeting of the statue convention approaches we deem it suitable to publish the names of the lay delegates who have been elected to represent the three Associations in that body, in order that they may be seasonably reminded of their appointment. In cases where any delegate cannot attend, it is expected that he will make an arrangement with a su pernumerary to take his place.

YORK CUMBERLAND AND OXFORD Delegates. Supernumeraries.

Wm. Stevens, Nath'l Bennett, Esq. Capt. Jabez Marchant, Dea. Eli Leavitt, Dr. Benj. Bradford, Gustavus Hayford, Esq. Calvin Bridgham, Esq. Joseph Mitchell,

Ichabod Bartlett, Moses Bennett, Jr. James Bean, Esq. Col. James Ford, Hon. R. Washburn, Daniel Herring, Esq. Capt. Jos. H. Wardwell, Col. Aaron Parsons. Supernumeruries.

KENNEBEC.

Delegates
Maj. Henry Willard,
Simeon Knapp, Esq.
Caleb Gilman, Esq. Calvin Heald, Esq.
Simeon Craggin, Esq.
John Smith, Esq.
Nathenial S. Nathaniel Swasey, David Booker, Esq.

Charles Sylvester, Esq. William Frost, Esq. Dan Read, Esq. Daniel Gorden, Esq. Charles Church, Jr. Esq. Hon. James Collins. Benj. H. Peaks, Ira Morse,

PENOBSCOT.

Delegates Supernumeraries. Gen. Jedediah Herrick, J. Amariah Mero, J. H. Tilton. S. Lancey, Esq. John Bates, Esc. A. S. Patten, Hon. S. French, A. F. Hall, N. C. Davis, Moses Hodsdon, J S. Pingree, Esq. E. Haskell, John Bates, Esq. Benj. White, Esq Dr. Benj. Flint, Joshua Stockwell, Esq. in, Esq. William Campbell, Daniel Merrill,

We trust the delegates will realize the strong expectation and desire which exists, that they, or their supernumeraries will be punctual in their attendance on the Convention. The ministering brethren in Maine, it is presumed, will most if not all be present. The lay delegates should take care that their absence does not leave a clerical majority to do the business! It gives us pleasure to inform our friends that it is expected that Brs. R. Streeter, T. Whittemore, S. Cobb, and as we have some reason to hope, W. Balfour, from Massachasetts intend to be present at the Convention .-That is a season of mutual joy and felicitation; -"let us,35 brethren, "go up to the help of the Lord against the mighty."

\*By some mistake one name was not communicated to us in the Minutes.

### INSTALLATION.

REV. WILLIAM S. BALCH was to have been installed Pastor of the Universalist Society in Watertown, Mass. on Wednesday last. Sermon by Rev. Menzies Rayner, of Hartford.

#### EVANGELISTS' MANUAL.

We have the promise of a friend in Charleston, S of having forwarded to us soon, a copy of the work in favor of Triantarian Universalism recently published in that city. Its author, we learn, is Dr. SHECOT, a gentleman of distinction. Until we saw the advertisement of the work in the Charleston Courier, we were ignorant that a Society of Universalists existed in that place. Universalism, however, we knew had been ong known in Charleston. The Pinckueys-a name dear to Americans-were Universalists. The second preacher of Universal Salvation in the United States resided in Charleston-Rev. Richard Clarke, Rector of St. Phillip's Church. 'The following account of this learned and pious divine is copied from the Modern History of Universalism.

Rev. Richard Clarke, rector of St Philip's Church, in Charleston, S. C. was a well known believer of Universal Salvation. He was ordained a deacon, by Dr. Hoadley, Bishop of Winchester, in May 1746, and priest by Dr. Pearce, Bishop of Bangor, September, 1750; and was sent over to America, by the Bishop of London, at the application of the parish in Charleston, for a minister. In ebruary, 1754, the parish met, and elected Mr. Clarke rector, which office he sustained for five years, when he resigned and returned to England. The full we have been declared the duties of Rector of St Philip's church, in Charleston, S. C. for upwards of five years, has behaved himself with gravity, diligence, and fidelity, becoming his office and character."

"He was more known as a theologian beyond the limits of America, than any other inhabitant of Carolina. He was admired as a preacher both in Charleston and London .-His eloquence captivated persons of taste; his serious preaching and personal piety procured for him the love and esteem of all good men. When he preached the church was crowded, and the effects of it were visible in the reformed lives of many of his hearers, and the increased number of serious communicants. His sermons were often composed under the impressions of music, of which he was passionately fond. From its soothing effects, and from the overflowing benevolence of his heart, God's love to man, peace and good will among men, were the subjects on which he dwelt with peculiar delight. He gave on the week day a regular course of lectures on the Epistle to the Hebrews, which were much admired."

It is acknowledged on all sides that Mr. Clarke was a Universalist. Dalcho, in his history already referred to, asserts it. In a notice of his death, published in London, it is said, "for near fifty years he maintained, both by preaching and writing the doctrine of Universal Restoration." And it may be that to his preaching and influence we ought to attribute the following circumstance. Duing his ministry in Charleston, the Hon. Charles Pinckney, Chief Justice of the province died. In his will he made provision for the support of a semi-annual lecture at St. Philip's Church, in imitation of those founded by the Hon, Mr. Boyle, of Great Britain. The directions left by Mr. Pinckey, in relation to these lectures were, that they should be "on the glorious and inexhaustible subjects of the greatness of God, and his goodness to all his creatures; subjects which can never fail through an the robusts of eternity; and if I might be permitted to in-dulge a wish in this matter, I would humlely presume to point out the whole 145th Psalm, as a proper text for the first sermon."

### WORTH REGARDING.

The following observation, extracted from an article n the Am. Baptist Magazine for Sept. 1826, on the death of Adams and Jefferson, by Dr. Wayland, President of Brown University at Providence, do credit to their author, and deserve the serious consideration of an who are or would be thought to be, truly the friends of our republican institutions. All will acknowledge the truth of the observations; why then should not all ractically regard them?

"And here permit me to remark, that un ess I have utterly misjudged, a laxity of sentiment is liable to prevail to a most alarming degree upon this very important subject. It cems now almost taken for granted man who takes any share in political arrangements must, under all circumstances, act with his party, let them act right or wrong. Forswearing at the outset allegiance to con-science and to common sense, he must obey his political leader, let him commend what will, and appland or decry a citizen in office or a candidate for office, not on account of his merits or demerits, but because he is or is not numbered with the adherents to a particular 'name. And what is worse than all I fear that there are not wanting professors of the religion of Jesus Christ to whom these remarks do in simple truth apply.

"Now, whether a christian may or may not be a politician, I have no question whatever to raise. It must be left to his own conscience and to the previdence of God, and may be innocent, or praise-worthy, or wrong, according to the circumstances of the partie ular case. But this question decided, we beg have to say, that a christian has no light any where or under any circumstances to be any thing else than a christian. He must ask about a political as well as any other act, the question, Is it right or wrong-and by the answer to that question must be be guided. It is just as wicked to lie about polities as to lie about merchandise. It is just as immoral to act without reference to the law of God at a caucus as any where else .-To prefer our own interests or the interests of party to that of our country is treason against that country, and sin against God .-And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field.

## EDITORS OF THE BOSTON RECORDER.

Br. Whittemore, editor of the Trumpet, com on the slanderous railing of the editors of the Recorder on Dr. Brooks, a Universalist clergyman, who has been for several years a valuable member of the Massachusetts Legislature, holds the following language in relation to his slanderers. Some of his intimations are not news in this State. Even handed justice sometimes requires the plainest dealing.

But, after all who are these men that prate o much against the character and standing of other people? They are Nathaniel Willis and Asa Rand, the editors of the Boston Recorder. And are the editors of the Boston Recorder in so high standing, that they may reflect with complacency upon the character and standing of others? To say nothing about their standing with the world at large,

how are they regarded by their own sect? is a fact very well known to a few people, that they have not got influence enough to keep up the credit of their own paper. It has been running down in their hands for two years. We say it, and we challenge a contradiction, that they have, within two years lost nearly two THOUSAND subscrib-They have trembled for their means of livelihood. What was the Youth's Companion, or, in other words, the Recorder junior, got up for, but to eke out the means of support for these two editors? The Recorder is form. corder is fast running down even in the estimation of the orthodox; and we think Mr. Rand's change a very slim one, if he is depending on that paper for his support. facts here named we have known for a long time, but have kept them to ourselves, nor should we now have made them manifest, had the editir of the Recorder been as modest as their freumstances admonished them to be. We promise to say no more on this subject, unless they drive us to it by their arrogance; in which case we shall not hesitate to publish turbs they may be very unwilling the public should know. "Let him that thinketh he tandeth take heed lest he fall."

NEW SOCIETY.

a ule sof Universalists has been formed in the fourth Universalist Society in that place. A large Hall, which is now-preparing for the purpose will be used by them as a place of worship for the present .-Who will not say, Boston is the Head Quarters of good principles?

#### REMOVAL.

We understand that REV. SETH STETSON, now of Brunswick, has received an invitation to preach for the year to come to the Universalist Societies in Buckfield and vicinit He will remove to B. forthwith .-He will find faithful and kind friends among the people with whom he vill labour. They will remember, we trust, that "it is good to be zealously affected always in a good thing."

UNIVERSALIST WATCHMAN. - The first No. of the new Vol. of the (Vermont) "Watchman and Christian Repository," comes to us this week under the name of the "Universalist Watchman, Repository and Chronicle," considerably enlarged, and in an entire new dress, but retaining the good old soul still. We receive it with pleasure, and breathe over the sheet our sincere prayers for its prosperity. Br. BELL, the Editor, is the best nan in the world, not only for giving a seasonable alarm, but for calling the liberal public together at suitable times for that spiritual repart which the famishing challren of men eminently need. His paper now is about three quarters as large as ours-handsomely printed on fine paper. It is published weekly at Woodstock, Vt. at \$1,50 if paid within three months; \$2,00 if paid at the expiration of that time and within six months; after which time 25 cents additional will be required for every three month's neglect of payment. So that if payment is delayed till the end of the year, subscribers will have to pay \$2,50, or if they suffer it to be delayed two years, their bill will be \$3,50, &c.

#### NEW SOCIETY.

By the following proceedings of the Universalists in Cornville Me, which have been transmitted to us by the Clerk for publication, it will be seen that our brethren in that flourishing town have duly organized themselves as a Religious Society. We bid them God speed in their now united efforts to promote the cause of christian truth and virtue.

At a meeting of the Universalist citizens of Cornville, held pursuant to legal notice, at the house of Dyer Loomis on Thursday the 29th of April, 1830, for the purpose of organizing themselves into a Religious Society for the promotion of good morals and the encouragement of liberal Christianity,-Nehemiah Medamel, was chosen Moderator, and Levi Maynard, CLERK.

Marshall Loomis was appointed Treasurer and Samuel Loomis Collector.

Joseph French, George Loomis and Dudley Marsh were chosen a Committee to manage the affairs of the Society.

Voted .- That this Society take the name of the First Universalist Society in Cornville Dyer Loomis and Nehemiah Medamel were chosen Delegates to represent this Society to the next meeting of the Penobscot Association of Universalists.

Voted-That the proceedings of this meeting be published in the Christian Intelligencer and Eastern Chronicle. Attest-Levi MATNARD, Clerk.

ORIGINAL COMMUNICATIONS.

# [For the Christian Intelligencer.]

SHORT SERMONS—NO. 1%.
TEXT—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment."— 2 Peter ii. 4.

This text is commonly mentioned by those who believe that there is a personal devil, who was at first made a holy angel in heaven, and who for bis sin of pride, was cast out of his exalted and happy place, into dis pair and torment. And perhaps they can find none better to prove their opinion. But those who do not think it reasonable to supthat holy angels in heaven ever sinned in that holy place, and became devils, will attempt to explain this text differently. versalists have understood this passage in different ways. Mr. Murray believed in personal devils, and that they were the goats, who would be eternally miserable. Mr. Winchester supposed that devils would be restored to their native heaven after having suffered the pains of hell for a long period. Mr. Balfour supposes devils may mean evil men, and not disimbodied spirits who left heaven before Adam was made.

I also will show mine opinion. 1. Men are called angels in the scriptures. Angel simply means messenger. John called the minister of the seven churches of Asia angels. Jesus was called by the pro-phet the angel of the covenant, and the angel of the Lord, which signifies the same thing. Zech. i: 12. Mat. iii: 1.

The first account we have of angels says they appeared like men, and were so called. "And there came two angels to Sodom, at even and Lot sat in the gate of Sodom, and Lot seeing them rose up to meet them: and he bowed himself with his face toward the ground. And he said behold now my lords, turn in I pray you, into your servants house and tarry all night and wash your feet, and

ye shall rise up early and go on your ways. Did not Lot take these to be men? Could he suppose that spiritual angels needed to wash their feet?

"And they said nay, but we will abide in And he pressed upon the street all night. them greatly, and they turned in unto him, and entered into his house, and he made them a feast, and did bake unleavened bread, and they did eat."

All this has the appearance of their being men. Not only so, but they are expressly called men, by the people of Sodom, who saw them enter Lot's house. They came around the door, and said unto Lot "where are the men which came in to thee this night. Yea Moses calls them men afterwards. "But the men put forth their hands and pulled Lot into the house." Again the men said unto Lot, "hast thou here any besides, son in law," These Messengers are called both and men, a number of times in the angels and history. "Then in the morning, the angels hastened Lot. And the men laid hold of his hand, and the hand of his wife, and the hands of his daughters, and the Lord being mer-ciful, they brought them out of the city."

When these messengers first appeared to Abraham, they appeared as men, and he en-Three are mentertained them as such. tioned as calling upon Abraham; of these one is called the Lord, with whom Abraham plead for Sodom. The other two went on with their commission to rescue Lot from among the wicked, who were destroyed by

Why might for many or the angels, who have made their appearance to the patriarchs and prophets, to Christ and his disciples, be men, who had been the devoted servants of God on earth who at their death were raised into an immortal state, such as Jesus possesses, and who were sent in their original form with messages of mercy to the heirs of salvation, in the time of affliction and dan-

This might not be the case in all instances. Neither do I suggest the idea that no such spiritual intelligences exit, and appear, as are sometimes called angels in the Bible. But that dead good men have appeared as angels seems evident from the testimony of one who spake to John in the Revelation .-Having received many divine communications from an angel, who promised to come quickly, and accomplish the things predicted, John says, "I saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, see thou do it not: for am thy fellow servant and of thy brethren the prophets, and of them which keep the savings of this book: worship God. And he saith unto me, seal not the sayings of the prophesy of this book: for the time is at As there is a great similarity in the sub-

jects communicated, by John and Daniel, and from a passage in Daniel, I think it probable, that Daniel was the angel that appeared to

Daniel was called a man greatly beloved of God. And even the king's of Babylon highly esteemed him, for his understanding, piety and faithfulness. It was not unsuitable, therefore, if God pleased, to send Daniel, as an ambassadour of Christ, to make known the most glorious things, that were ever to take place in our world. The pass-age in Daniel to which I allude is the following in the last verse of the book. 'Go thy way till the end be: for thou shalt rest, and stand in thy lot in the end of the days."

We are told that the man who appeared to Daniel was Gabriel, viii: 16, and ix: 2. He spake with man's voice, had a man's appearance, and is called the man Gabriel. Daniel was at prayer, he came to him, as he had done in a vision before. He came flying swiftly, and touched him and talked with him, and told him about the coming of the Messiah the Prince. When Gabriel came to Mary, he appeared, and spake as a man sent of God.

Hence we are not compelled to believe that angels in our text, necessarily, mean pure unimbodied spirits in heaven that sin-

2. If we understand by angels in our text messengers, or men distinguished and sent of God, who left their exalted station, or sinned in a peculiar manner, we may be desirous to know who they were, spoken of in our text. In answer to this question, it is important

to remark that the word hell does not necessarily mean a place of misery in another world. Persons are spoken of as being in hell, yea the lowest hell, and suffering the damnation of hell in this state of being. vid speaks of the pains of hell getting hold of him while in the body; of his being delivered from the lowest heil; and of his soul not being left there. This last expression is applied to Christ. He was not left in darkness and distress of mind, neither was he left in the grave, where his pains and sorrows brought him; when he made his soul an offering for sinners, and tasted death for every

Hell sometimes means the grave or the state of the dead; sometimes the sorrows and troubles sin brings upon the soul of Jacob said he would go down into sheel or hell mourning for his Son. Here he expresses both his inward anguish and trouble of mind on account of the loss of Joseph, whom he supposed to be dead, and likewise, what he expected would be the consequence; that he should die with grief, and be with his son in the state of the dead.

David said that the wicked should be turned into hell; and so he found it when he forgot God and did wickedly. So it was with Jonah. His disobedience caused him to be turned into hell. Hence in his distress he says out of the belly of hell cried I, and thou hearest my voice. The state of body and mind in which he then was might well be called chains of darkness and a hell of wee.

James speaks of the cursing, evil speaking, lying blaspheinous tongue, that it setteth on fire the whole course of nature, and it is set on fire of hell. Solomon speaking of the vile woman says her guests, or those who follow her, are in the depths of hell. The fear of detection, the shame and self condemnation, the guilt and torment which such feel, may well be called hell.

When Jesus said to the wicked Jews, who refused to have him to reign over them, how can ye escape the damnation of hell, I think, he refers to the terrible judgments which were coming on them in this world. Chains of darkness, seems to be a figurative expression, to represent the dark state of mind, those were in, who were blinded by sin and unbelief, and who were involved in trouble and perplexity. The Gentiles were said to be turned from darkness to light, when they were converted to the faith of

Christ when they renounced idolatry and sin The Jews are said to have darkness cor upon them, when they rejected Christ the light of the world.

and t

quire

sacre

WOLS

heen

trium

it, be

gacri

lt we

the pi

ness

sacri

some

have

mony Th

of th

suppo

the m

of the

have

corre

proof

know

ses h

eratio

that i

rise t

by th

was | these

rathe

facts.

ular t

son,

it, an

bleth

of th

mind

popul

ers w

ent f

not !

that

went

of J

cons

W

which

itself

some

place

that

rent

chre

arose

scen !

thori

many this p

pene

singt

riosit

cluse

work

perio

Visit

costi

but t

dont

ious

white

wou

visit

histo

land

eart

Curi

curi who

sepu

16

The day of judgment, or judgment of great day seems to refer to some remarka time, when the ungodly were to be punish and the righteous penitents were to eser as did Noah from the flood of waters, Lot from a storm of fire: These days judgment are mentioned in connexion wi our text. Verse 9. "The Lord knows how to deliver the godly out of temptat and to reserve the unjust unto the day to some render it a day) of judgment, to be punished. The unjust inhabitants of the ol world, and Sodom, were judged and punished. ed, at the same time, that godly Noah a Lot were delivered.

So the Lord was about to bring a terrib judgment upon the land of Israel, when Pe ter and Jude wrote.

The professed messengers, or angels of the Lord, the false teachers among the Jew who denied the Lord Jesus, would be destroyed with the blinded people, whom the led to despise Christ; they would fall in the ditch of destruction together.

But the question returns, who were tangels spoken of in our text? Though the left their own habitation or state, it is n said, that they were ever in heaven. I pure spirits r sin in glory, why may not the spirits just men, fall into sin there, and meet same doom?

We read of the sons of God forming co nexions with the daughters of men soon ter the death of Abel. When Job speaks the sons of God shouting for joy, it is get rally supposed he meant angels. Hence sons of God, who left their own state, like Cain went out from the presence of Lord, and instead of shining as lights in world, united with Cain's descendants, corrupted their ways before God, filled earth with violence, and finally sunk dos in moral darkness, which like chains la them in bondage to the judgment of great day; the day when God destroyed flesh, by a flood of waters, except rightee Noah and his family.

If the above supposition is not satisfacte we may consider the people of Israel, who God calls his son out of Egypt, and by who he declared his name throughout the ear to be the angels that sinued. They left the own habitation, the promised land of C naan, and were chained in darkness by the enemies, and suffered terrible judgments As the Jews had the lively oracles of G. they might be called, with propriety, the gels or messengers of the Lord. They ape tatized from God. They were left in mod darkness and distress. They have suffer as a nation an everlasting or age-lasting pt ishment. The judgment of the great commenced, when all the righteons l shed upon the earth from Abel to Zechari was required of that generation.

But an objector will plead that our text fers to holy angels in heaven who sim because we read of Lucifer the son of m ing, who fell from heaven. Isaiah xiv. O yes! But if we will read the connexi we shall find, that this Lucifer was the Ki of Babylon. "Thou shalt take up this pro-erb against the King of Babylon. This w a man that made the earth to tremble: did shake the Kingdoms: that made world a wilderness : and destroyed the thereof, &c. As he smote the people wrath with a continual stroke, God we humble him.' Figurative language is used represent his fall; his wretchedness; the joy of those who should be deli from his oppressions. "How hath the pressor ceased! the golden city ceased! whole earth is at rest, and is quiet break forth into singing : yea, the firt rejoice at thee, and the cedars of Lebas saying, since thou art laid down no fe hath come up against us. Hell from ben is moved for to meet thee at thy coming, Lucifer (or the King of Babylon) sa heart, I will ascend into heaven, I will my throne above the stars of God: or al the angels or people of God." Heaven hell in this passage refer to an exalted depressed state on carth.

Some expositors of scripture, have posed that our text refers. 250 princes, with Korah, Dathan and Al at their head, who rose in opposition to ses and against God and went down into the pit, where the Jews supposed s or hell was. Their being reserved a judgment, means that they were an exa of divine judgments, to warn others again rebellion and sin.

When christians leave their first love, an apostatize from Christ, they leave their itation, and become dark and wretched, rave a fearful looking for of judgmen God's judgments are abroad in the earth And none are deserving more severe pull ment than apostate christians. Hence should watch and pray lest they enter in temptation: lest they fall from their calling into a hell of darkness and wee.

[For the Christian Intelligencer.] THE SCRIPTURES-NO. 7.

Moses, we will take for granted with here laboring to prove it, was a man divine instructed as a teacher of religion and mora ity; and hence what he communicated is the hetter entitled to our implicit confidence that if he had not enjoyed this peculiar favor; an as we have many opportunities to learn mi of this man's character, what he has said the more readily believed by us than if v were entirely unacquainted with him. An more entitled to our confidence than even the writers of the succeeding books of Judges Kings, Chronicles, &c. to the truth of the de tails which are contained in them, we have not the same evidence; though we have the same reason for believing them, that we have for helieving any other history, and perhaps they should be judged of in the same light. If it be objected however to Moses as a teacher of morality and religion, that he enjo many frivolous observances, we reply any thing which is of practical utility, is And to know positively whether frivolous. any of the ceremonies which he en were frivolous, we should know precisely circumstances which occasioned the Now we are able to learn by diligent inqu that many of those things which the see would consider as frivolous, were of real ity, and which even the philosophy of sceptic weuld approve under similar circ stances. The prohibition for instance fr wearing a mixture of linen and woolen or plough with different animals, or to sow the fields with divers seeds, laid the axe at root of several popular superstitions. It was supposed that to do these things nou

white foun ever L bota deri the whi emi

little

conf

whi

the

pero uda

the

ishe its;

don

con

elos eau

sha

par

pla the win ful for

protect their persons and their property from idents, and the influence of evil spiritsand the very animals which they were required to sacrifice, were such as were held sacred in Egypt, and such as they had seen worshipped by their masters, if they had not been worshipped by themselves. And we do not know how they could manifest their triumph over superstition as they would call it, better in New Harmony, than by a yearly sacrifice of the Bible upon the altar of reason. It would be the touchstone of principle; and the priest or priestess, might judge of its soundby the firmness of nerve with which the sacrifice was made. A community of deists somewhere in the neighborhood of China have something analogous to it, in the ceremony of trampling upon the cross.

The most prominent points in the histories of the New Testament to which we might suppose the sceptic to object, are the possesn of the swine by the demons ejected from the maniac, and the resurrection of the bodies of the saints at the crucifixion. If what we have already hinted respecting the first be correct, it is one of the strongest possible proofs that a real miracle by which a well known maniac had been restored to his senses had been performed-for this very exageration, if it be one, is so perfectly natural, that it confirms the circumstance which gave rise to it-viz, the restoration of the maniae.

If it be said that the gredulity manifested by the historian in admitting that a maniac was possessed of a legion of demons, and that these demons entered a herd of swine is rather against his character as a judge of facts, we answer that possession was the popplar belief of the times, and if he had never brought it to the standard of truth and reason, he might still have honestly entertained it, and perhaps he had discarded it and embraced more correct views; and this is probable though not certain as he afterwards speaks of this maniac, as being clothed in his right mind; but as a historian he speaks of it in popular terms, the only way in which he could address the understanding of his readers without he had gone into a labored defence of his own opinions, if they were different from those commonly entertained. Had not a miracle of this kind been performed, the apostle would not have dared to assert that a multitude of the surrounding country went out and saw this man sitting at the feet of Jesus clothed in his right mind, and that they besought him to depart out of their coasts, for it would at once have destroyed his credibility. What is recorded of the bodies of the saints

which rose; if it be not true in fact, it is in itself like the latter a strong evidence that some very extraordinary circumstance took place at this period. The historian tells us that at the crucifixion, the earthquake which tent the rocks opened the graves or sepulchres, and 'that many bodies of the saints arose and went into the holy city and were seen of many'-this circumstance you will observe he does not give us upon his own authority, but from the common report that many saw these risen saints. But how does this prove that some extraordinary event happened at that time? We answer that any singular circumstance awakens a general curiosity which calls to the light of day, the recluse who have been long buried from the world-they are impelled by curiosity to revisit the world they have left. Even at this period let the President of the United States visit some of our cities or populous towns, and you would see strange figures, in the restumes of other times, and which nothing but a powerful excitement would call from their retirement. The mountains of Judea doubtless at this time contained many religious persons who had forsaken the world and which nothing but an extraordinary event would have induced to leave their retreat to visit it again. Here, if we may credit the historian, there had been a darkness over the land from the sixth to the ninth hour, and an earthquake which rent asunder the rocks .-Curiosity would lead them to the city, and their strange appearance would excite the curiosity of others. The enquiry would be, who are they? Superstition seeing the rent sepulchres, would reply they are the saints who occupied these ancient repositories of the dead. And who in a crowded city like Jerusalem, could contradict it? The story ould get abroad, that many of the saints which slept had arisen, and had been seen by a number; and the apostle has set it down mong the other strange events as a report founded upon the evidence of many. And even if there be no foundation for it in fact it goes far to prove that some great event actually took place.

J. W. 11. actually took place.

#### [For the Christian Intelligencer.] LIFE COMPARED TO A GARDEN.

Life may very properly be compared to a botanic garden, in which there is every varicty in the vegetable world. The pleasure derivable from such a garden, depends on the choice of objects to which we give our attention. If we look only on those plants which are unpleasant to the sight and which cuit a disagreeable fragrance, we can enjoy little pleasure in our walk. But if instead of confining our observation to those things which give us pain, we remark the beauties of all those that can please the eye, or regale the smell; if we view their construction and perceive the wisdom which formed and dapted them to important uses; we shall find enough to satisfy our highest expectations in the excursion.

So in the garden of life, if we look around t with a disposition to spy out all the blemshes, and seeming deformities which it exhibits; if we refuse to examine the beauties which meet our eyes, and if we are blind to the wisdom which orders all things around us; if we continually dwell on the dark side of our prospects and forget that one side of every cloud is illuminated, we shall find sufficient cause for inquietude.

But on the other hand, if we endeavour to cull the sweets from the garden of life, and pass by those noxious plants which are not productive of pleasure; if we closely observe the events which are passing around us, we shall see that the great Gardener of the universe has disposed of every plant at the best possible advantage, and that he has connected beauty, happiness and order, in every de-

light

partment of his works. Let us then be wise and enjoy the lovely scenes of nature, remembering that if we do not understand the uses of all the various plants in a garden, we on, ht not to regard them as worthless, or to imagine that those with the least pleasing exterior are less use-

ful than the rest. Thus in life many things which to our unforbiding, are permitted to exist for wise and proves correct, this handsome estate will enlightened minds seemed inexplicable and

benevolent purposes, and having seen the wisdom in the construction and adaptation of a few-things to their peculiar uses, we may safely believe that those which we have not yet understood, are equally well fitted to the end designed by their formation.

CLEMENTIA.

[For the Christian Intelligencer.]

Mt. Desert, April 6, 1830.
Mr. Editor,—Having of late read much concerning the intriguing policy, made use of for sectarian purposes, in these days, I have on certain occasions, had doubts in my mind, whether it was possible for such principles as have been made public use of to find an assylum in any man's breast, wishing to be considered by men in general as possessing common sense; but after witnessing the proceedings at a town meeting held at Mt. Desert, April 5th, I am led to say unhesitatingly, Produlor, pro pudor - Oh shame, Oh grief. is well known that an election for a member of Congress and Register of Deeds took place in the County of Hancock, April 5, 1830. At 10, A. M. the election for public officers in this town was conducted with propriety and independence highly honorable to the elec-This part of the meeting being closed at 11, A. M. the meeting was opened at 12, to act on unfinished business that was not got through with in our last March meeting for town officers. If I mistake not, the 4th Article on the warrant for said meeting ran thus:-Article 4th. "To see what sum of money the town will raise for the support of the gospel-if any." A motion was made to see if the town would act upon this article, as it ppeared they had omitted so to do in their March meeting. This motion led to a controversy. There were at this meeting five different denominations of Christians. A considerable altereation took place, when a rigid Congregationalist or orthodox citizen addressed Mr. Moderator nearly in the following manner. Said he, I have consulted with a man to the westward (no doubt Mr. B. of B.) one who knows; and he informs me that as the Congregationalist Society was the original one of this town, and is now the largest, that if there remained only the number A seven of that Society, those seven had the right to vote exclusively for what they pleased for the support of the gospel in a public town meeting, without the other denominations having the same priviledge either pro Thanks be to Him who reigneth or con. above, likewise to my fellow townsmen who possessed good sense sufficient to reject the article in toto; and we are now left to pursue every one his own course under the banners of freedom of speech, and of conscience; to worship, each one of us, as our own conscience dictates. I, for one, have imbibed the sentiments of universal emancipation since the days of J. Murray, then but 14, now 53 years of age. I have never feared nor doubted the truth of the final salvation of all God's family, and I sincerely pray I never may so long as I live. A VOTER.

# THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 7, 1830.

THE SEASON .- It seems to be generally allowed that the vegetable kingdom this spring is about a fortnight earlier than it was the last. A critical observer of the seasons in Oxford county has put into our hands a diary of the state of the weather, progress of vegetation, &c. for the last fourteen years, from which we collect the following minutes. They will aid in a comparison of those several years.

	Robbins sing.	Froga sing.	Stranoberries and dar decions in bloom.	Robbins sing. Frogs sing. Strawberries and dan- rorest frees green, and delions in bloom. cattle live on grass.
1817	April 23	April 27	May 20	May 22
1818	10	15	22	. 25
1819		50	33	June 2
1820	25	15		
1821	May 2	22	17	May 18
1822	April 28	61	15	15
1823	27	91	20	21
1823	18	. 13	30	30
1825	20			
1826	10	18		
1827		**	10	12
1828		. 12	13	
1829	15	23	16	2
1830	March 22	8	April 30	**

The dwelling-house of Mr. Benjamin Witt, in Norway, Me. was totally destroyed by fire on the 19th ult. The loss was at least \$1000-no insurance.

N. Levasseur, an Englishman, has applied to Congress for a patent for his discovery and invention of a machine to knead bread. There is no need of such a machine as this; there are people enough already in the country who need bread.

The new Constitution, agreed upon in the Virginia Convention, has been accepted by the people of that State by a vote of 2 to 1.

More Fortunes .- The glad tidings of a great fortune, the rightful beirs of which are all Americans, has been circulated during the week. As the story goes, and we have taken some pains to ascertain its correctness, an old lady emigrated to this country from Holland some eighty or an hundred years since. who became the rightful heir of a large estate in Amsterdam. An advertisement to this effect failed to reach her descendants, and in default of any claimant, the government took the property under their care, and have nursed and increased it, till it is said to exceed two millions of dollars in value .-There are several squares in Amsterdam included in the whole, besides other valuable matters. The worst or best, as our readers please, of the matter is yet to be told, the old lady left several children, and these like good citizens, have obeyed the injunction to increase and multiply; till they have arrived to the number of about two hundred, among whom, if the Dutch Ambassador's opinior

shortly be divided. Most of the heirs are residents of New Jersey, and belong to the society of Friends .- Philadelphia Bulletin.

Dyspepsia .- The New-Haven City Gazette states that the secret cure for the dyspepsia, discovered by a gentleman in this city, (concerning the efficacy of which we made remarks a short time ago,) has leaked out, and consists in simply kneading the stomach with the hands, thereby restoring the peristaltic motion in cases where the digestive organs have become diseased and torpid. Whether this is the secret remedy or not, there can be no doubt that it would be attended with very excellent effects in cases of udigestion; and instances are within our positive knowledge of persons, who, by resorting to this mode of renewing the peristaltic action of the intestines, have derived very important assistance. We know of one individual, in particular, who was thus, in the space of less than three weeks, restored to comparative health. after baving languished in a most miserable condition for many months in consequence of dyspepsia .- . V. Y. Eve. Fost.

CRAFT PROVED UPON THEM. The Committee for protecting the rights of conscience for the city and vicinity of New York, have gone through another very careful examination of the New-York Directory; and they affirm that their first statement was an absolute fact, viz. that more THAN ONE HALF of the names which were sent from that city to Congress on the petitions for stopping the Sunday Mails, are not to be found on the Directory; and must have been either forgeries or the names of minors. It is moreover added, that those who collected these names, went into the orthodox printing offices in the city, particularly into the pfinting offices of Bible and Tract Societies, and compelled the mere boys from 10 to 15 years old, to sign the petitions. This is what passes in the world for piety, and zeal for God. Much thanks are due the committee for their honorable and untiring exertions .- Trumpet.

Careless Driving .-- At Concord, on Wednesday last, we understand, a gentleman recovered a verdict of \$700, in action against the proprietors of the Southern line of stages for bodily injury sustained by the carelessness of one of their drivers. The accident occurred on the Mill Dam, and the plaintiff in the case had one of his arms badly fractured. We copied a similar case a few days since from a London paper. In the latter however, the verdict in favor of the plaintiff was five hundred pounds sterling. It is important to the community, we think, that the proprietors of stages be made acquainted with these facts. The law holds them accountable for the carelessness of their agents. it therefore behooves them to employ skilful and careful drivers .- Boston Gazette

Indian Eloquence .- At a time when the rights and character of the Indians are under discussion, it would be well to remember the truly elequent speech of Tecumseh, the celebrated Indian warrior, at the council held at Vincennes, in 1811, to make a treaty with Gen. Harrison. After a long talk, Tecumseh looked around the council for a seat, but finding no accommodation provided for him, his eyes flashed furiously, which was observed by Gen. Harrison, and he ordered a chair to be furnished him. One of the council offered his chair, and bowing, said to him, "Warrior, your father, Gen. Harrison, offers you a "My father!" exclaimed Tecumseh, seat. extending his arm towards the heavens, "the sun is my father, and the earth is my mother, she gives me nourishment, and I will repose on her bosom." He then threw himself upon the ground.

The Colonial Trade .- Accounts have been published, coming from several quarters, that Mr. McLane has closed his negociations with the British government unsuccessfully. This wants at least confirmation .-The termination of this question on the part of the English cabinet will not probably made till the course of our Congress on several great questions of internal policy be finally taken. The complexion of the English government papers favor this view. the Canadi pers, stating that there was a probability, ere long, of an arrangement between this country and England on the colonial question .was also shewn that the navigation of the British northern colonies had not been benefitted by the closing of the West India Ports to United States shipping. Courier and Enq.

Assistant Secretary of State .- A Bill is before Congress, authorising the appointment of an Assistant Secretary of State. Should the project of a Homo Department full, as it probably will, the appointment of an under Secretary seems to be necessary for the proper discharge of the multiplied and oppres sive duties of the State Department. bill referred to provides that the Assistant Secretary shall hold his office during the pleasure of the Secretary; that he shall perform such duties as may be assigned to him, by the Secretary with the approbation of the President; that he shall have the same power over the subjects referred to him as the Secretary esses, subject, however, in all cases, to the direction of the latter; that in the absence of the Secretary, or in case of vacancy in his office, the assistant is to take charge of the department, and to perform the duties thereof, until a successor shall have been appointed or the vacancy otherwise supp i d by the President; and that his salary shall be three thousand dollars a year.

CONT FEMALE ACADEMY .- The Summer Terms of the Cony Female Academy in this place commenced on Monday last, under the direction of Mrs. DILLINGHAM and Miss ALparen, who are already well known to the public as successful instructers. We understand about forty scholars entered their names on the first day of the term. Board may be obtained in the boarding house connected with the Academy for \$1 25 cts. per week--tuition from 4 to \$7---pupils from other towns have a portion of the tuition paid from funds derived from the State. Augusta Patriot.

Steam Boat Explosion .- The Opelousas (Lou.) Gazette states that on the 16th ult. the steam boat William Tell, while on her passage from Pittsburg to New-Orleans, three miles above the mouth of the Red River, burst her boiler and sunk in about five minntes from the time of the accident. Five lives were lost and the cargo entirely.

Algiers. The following tributes are paid annually by different governments, to the Dey of Algiers. The Two Sicilies, 25,000 hard dollars, and presents to the amount of 20,000; Portugal 24,000, and presents 20,000; Sweden and Denmark, in amunition, and other military stores 4,000, and on the renewal of treaties every ten years, 10,000, besides consular presents. Tuscany pays no annual tribute, but gives a present of 25,000 on each change of consul; Sardinia, Spain, Hanover, and Bremen, pay no annual tribute, but give presents, vary in amount but are generally large. The United States, England, and France, pay no tribute, but bestow small consular pre-sents; the Pope's dominions, and Austria, give neither tribute nor consul presents.

The extensive mercantile house of Palmer & Co. Calcutta, stopped payment on the 4th Jan. A meeting of creditors was held on the 6th, and the property (sufficient to pay about 50 per cent) was made over to Assignces for the benefit of the whole. The failure is said to be for about twelve and a half million of dollars. Messrs. Cockerell, Train & Co. of London, are creditors to the amount of £400,000 sterling .- Boston Palladium.

Mrs. Royal .-- The editor of the Boston Courier writing from Washington, April 26,

Sometime after the time allotted to Resolutions and Petitions had elapsed, Mr. Johnson of Kentucky asked leave to present a petition from Mrs. Ann Royal, asking compensation for revolutionary services; it could not be presented without the unanimous consent of the House, and cries of No. No. echoed from every quarter, which the lady will not perhaps think an indication of much gallantry among the members. The circumstance may afford matter for a few additional pages in a new edition of her Black Book.

The St. Louis (Missouri) Gazette states that the Fox and Sac Indians have become desirous of selling their country to the United States. It lies west of, and is bounded east, the whole extent, by the Mississippi-south by the State of Missouri; a more beautiful and valuable country for agricultural purposes, is perhaps, no where to be found in the west. The prairies are generally small, the forests extensive, the streams of water numerous and pure, the soil deep and rich; and, in point of mineral wealth, the country is represented to be greatly superior to that lately purchased of the Winnebagoe and other Indians.

Surgical Operation.—A communication in the Winchester (Va.) Republican states, that a surgical operation was lately performed in Gerardstown, Berkley county, Va. upon two men, one aged 28, the other 25, having Hare Lips. A piece of flesh was taken from the cheek to form the lip, and in three weeks they perfectly recovered, so that no person, without strict scrutiny, would be able to tell that there had been any vacancy in the lip of either. Their utterance, which was formerly indistinct is now perfectly plain.

In New York, early on Thursday evening, a fellow rudely accosted a young lady of th first respectability. It was noticed by a friend of the young lady, who instantly gave him a sound thrashing, and let him go, on the assurance of a friend that he would be forthcoming at the Police Office.

There is a gentleman in this city from N. York, who is getting a name for curing the dyspepsia. A New Haven paper states that the secret is discovered, and consists in simply kneading the stomach with the hands, thereby restoring the peristaltic motion in cases where the digestive organs have become diseased and torpid.

"In spite of his teeth." King John once demanded of a certain Jew ten thousand marks; on refusal of which he ordered one of the Israelite's teeth to be drawn every day till be should consent. The Jew lost seven, and paid the required sum. Hence the phrase, In spite of his teeth."

Intemperance.-Take heed therefore that such a cureless canker does not pass thy youth, nor such a beastly affection thy old age; for then shall all thy life be but as the life of a beast; after thy death thou shalt only leave a shameful infamy to thy posterity, who study to forget that such a one was their \_ Sir Walter Raleigh.

We learn from Havana, that several of the persons apprehended upon suspicion of being concerned in the conspiracy to declare the island of Cuba independent, had been set at liberty. Rojo, however, the advocate, was, with several others, still detained in prison.

Grapes.-The quickest method of procurapes, is to graft into the body, near the ground, or which is preferable, into the roots of large vines. In the following year, if the graft has taken, fruit will be produced. Thus every farmer who has wild vines on his grounds may, by procuring cuttings of a hardy foreign or native kind, and paying a little attention to the grafting and training, be soon and amply supplied with grapes for market or wine making.

Ladies Fair. - On Saturday speek the "Ladies Bazaar" was opened in Quebec for the benefit of the Orphan Asylum; the were crowded until 5 o'clock, and up of \$1000 were received the first day.

Mr. Renoir, of New Orleans, has invented new mode of separating a horse from a carriage, when the animal runs away. wheels are stopped, and the horse unharnessed in a moment. The shafts do not fall.

There was a splendid fete given at Washington, on the evening of the 23d inst. by Mr. Vaughan, the British Minister, in honor of the birth day of George the Fourth, whose health was given by Mr. Calhoun, and drunk by the guests, about 3 or 400, standing. The President of the United States was then give en by Mr. Vaughan.

Mysterious .- The N. Y. Sentinel states that a cask was picked up in the Bay, just below ort Lafayette, on Thursday, which contained the bodies of two males and one female, with their heads and feet cut off !!- the coroner at the Narrows had called an inquest.

Miss Frances Wright has arrived at Philadelphia from Port au Prince, baving succeeded in establishing her colored people, 30 in number, entirely to her own satisfaction and She was received and treated in the most friendly manner possible by the author-

ities and people of Hayti. The Steam-boat Connecticut in going out of the harbour Monday evening in a thick fog and at high water, run on to Spring-point ledge just within the forts, and had not been got off when our paper went to press last evening. - Daily Courier.

Ugliness .- A lounger at a tavern, seeing a gentleman ride up to the door, rose and accosted him; "stranger, don't your face ache?"
"No, why do you ask that question?" "It looked so ugly, I thought it must hurt you."

It is stated in one of the morning papers that President Jackson intends to visit the Eastern States in the course of the Summer, and will go as far North as the Lakes

A State Convention of Workingmen to ominate a Governor is proposed in New-York.

Green Peas were sold a few days since in Norfolk market at eight dollars per pushel.

> [From the Massachusetts Journal.] MAY MORNING.

Welcome, welcome, levely May! With breath so sweet, and smiles so gay— With sun, and dew, and gentle showers, Welcome, welcome, month of flowers!

Nature's rich carpet now is spread, The young vines spring beneath her tread,
The blae-bird has begun to sing,
The insect spreads his tiny wing,
The merry calves are full of glee,
So is the little blay bee;
His pretty web the spider weaves
All round and round the lupine leaves;
The violets start on hill and lea,
And the verdant earth keeps jubilee.

Welcome, welcome, lovely May!
With breath so sweet, and smiles so gay
With eun, and dew, and gentle showers.
Welcome, welcome, Month of Flowers!

NOTICES.

The Editor expects to preach next Sunday in Bowdoinham-in a week from next Sunday (16th) in Livermore, at the Universalist chapel.

Rev. ALANSON ST. CLAIR will preach in the meeting-house at East Pittston on Sunday next, the 9th inst.

MARRIED, In this town, on Sunday evening last, by Rev. Mr. Atwell, Mr. Thadens Hildrith to Miss Saruh Knox. In Portland, by Rev. W. I. Reese, Capt. Win. W. Knight to Miss Mary Jane Pennell.
In Embden, Mr. Willard McFadden to Miss Lucin-

da McFadden.
In Quincy, Mass. Daniel Bartlett, Esq. of Bath, to
Mrs. Sarah Thayer, of Boston.
In Durham, Mr. Jeremiah D. Estes, of China, to
Miss Sarah J. Kendall, of Durham.

In Norridgewock, on Sunday evening last, by the lev. Mr. Pect, Mr. James Albee of Wiscasset, to Miss

In China, Mr. Abel M. Quimby to Miss Mary Call. In China, Mr. Nelson Norcross to Miss Lavina C.

DIED.

In Exeter, Mrs. Susan H. Fairfield, wife of Dr. Wm

In Exercer, Mrs. Susan H. Fairfield, wife of Dr. Wm. Fairfield, aged 48.

In Belfast, on Friday last, Mrs. Martha H. Goodwin, wife of Mr. Charles Goodwin, aged 24.

In Bath, on Monday last, Col. John Young, Jr. in the 29th year of his age.

In Topsham, on the 29th ult. Robert Ore, Esq. aged 32.

In Portland, Mr. Rufus Plumer, aged 28. In Hallowell, Mr. Thomas Metcalf, aged 63, for-

merly of Ipswich. In Brunswick, Miss Ann Gordon, aged 20.

In Harpswell, Robert M. son of Mr. Thomas Butler, f Phipsburg, aged 15 years. In South Berwick, Mr. Andrew Whitehouse. In South Berwick, Mr. Andrew Whitehouse.
In Eastport, 21st ult. drowned by the upsetting of a boot, Mr. Robert Stover, aged 28; William Stover, aged 19; and James, their brother, aged 17.
At Rio de Janeiro, March 9, William Tudor, Esq. Charge des Affairs of the United States at the Court

Charge des Affairs of the United States at the Court of Brazil, and previously Comsul General at Peru-a gentleman of profound learning, and great industry. Success had attended his zealous efforts to important negotiations, involving the rights and interests of his country and of individuals. He was a native of Boston, and son of the late rights, Tudor.

In New York, Thomas Fishin, of the Society of Friends, a distinguished his zen. He was the First Chief Engineer of the 2 K. Fire Department—afterwards an eminent Authors re-aid recently Regisfer of Doeds.

of Deeds.

In Lyndeborough, N. Mr. Nathan Green, aged
75. He is supposed to he possessed an estate to the
amount of from 20 to 30,0 dollars, and yet he probably never ate what by othe
de comfortable meal of vituals, or wore a decent
garment in his life! He has no family; but lived a
recluse, and died without any to langus his departure. garment in his life! He has no family; but lived a recluse, and died without any to lament his departure. He had many poor relations to whom he left only very trifling legacies, but divided the bulk of his property between two nephews less needy.

In Lebanon, N. H. on the 27th of March last, after

an illness of a few days, Deacon BARNABAS FAY, in the 72d year of his age—leaving an aged widow to mourn the loss of one of the kindest of husbands—and several children who are deprived of the society of a father, whose presence always added pleasure to the family circle, which had remained unbroken till about two years since. Deacon Fay had been an inhabitant of L. for a great number of years, and was unusually respected. He became a member of the Congregational Church in early life, in which he officiated as Deacon a number of years; and such was his Christian deach was his Christian deach. as Deacon a number of years; and such was his Christian deportment, that he was always referred to as an example of piety. Nearly twenty years have elapsed since the Church, of which he was a member, under the influence of genuine Calvinism, proceeded to pass sentence of excommunication on him, because he "trusted in the living God who is the Saviour of all men, escalably of them that believe,"—and because he acknowledged his faith in the final holiness and consequent leaviness of all mapping which with he had quent happiness of all mankind, which faith he had secretly enjoyed for many years before. But when it was known, it so engaged the Church, that he was expelled for no other offence. He has left us many good examples—for he always lived in the spirit of the doctrine of Universal Benevolence. May the hopes he embraced give the widow and children consolation, and enable them to any other cap which my Father giveth easile them to end the cop which my father give the widow and children consolation, and the cop which my Father give the cop which m

ARRING JOURNAL.

PORT OF GARDINER.

ARRIVED.

ARRIVED.
Thursday, April 29.—Sch'rs Lucy, Baker, Dennis;
Achsah-Parker, Handy, Nantucket; Delia-Belcher,
Carr, Boston; Deborah, Jewett, Richmond; LadyHope, Fair s, Nantucket; Elizabeth, Nason, Boston,
Dove, Sturdivant, Gloucester; sloops Delight, Phinney, Vantucket; Nancy, Lawrence, Sandwich; Charles, Nyc, Sandwich. Friday, April 30.—Sch's General-Jackson, Smith,

Salurday, May 1.—Sch'rs Louiss, McKenzie, Esex; Hesperus, Haskell, Providence; Boston, Blanchard, New-Bedford; sloop Relief, Russell, Ipswich.

SAILED.

Friday, April 30.—Sch'rs Emulous, Blanchard,
New York; Worromontogus, Wait, New London; Milo, Brookings, do.; Commerce, Caldwell, Salem; Polly-&-Nancy, Osgood, Newburyport.

Monday, May 3.—Sch'rs Caspins, Bickford, Newburyport; Achsuh-Parker, Handy, New Bedford;
Pearl, Brown, Boston; Sidney, Soule, do.; sloop
Charles, Nye, Sandwich; Nancy, Lawrence, New Bedford.

STREETER'S HYMNS.

STREETER'S HYANS.
SOCIETIES and individuals can be supplied with
STREETER'S HYMN BOOKS, in any quantity, at the lowest prices, for cash, by P. SHELDON.
Gardiner, May 6, 1830.

INSURANCE AGAINST FIRE.

Manufacturers' E. Theurance Company, in Boston, will insure Houses, Stoars, Milles, &c., against loss of damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1829.

#### POETRY.

[For the Christian Intelligence ] HYMN.

How poor and transient is our bliss When earth is all our-trust; Its brightest friendship, purest joy, Is vanity and dust.

The warmest love that earth can yield, When most its soothing power we need The load of life to bear. Will vanish into air,

The friends whose love around us throws Its fragrance, like the breath Of sweet and balmy April more, May shrouled be in death.

And have we no undying friend On whom we may repose Our weary head, and aching heart, Through life and all its woes!

Yes, God is our immortal Friend, And neither life nor death Can bring a change upon His love, Who form'd, and gave us breath.

Then let us all in fervent prayer And sweet communion join, To celebrate a love so pure, So changeless and divine. CLEMENTIA

GOD IS LOVE.

All I feel, and hear, and see, God of love! is full of thee! Earth, with her ten thousand flowers-Ocean's infinite expanse— Heaven's resplendent countenance Heaven's resplendent countenance All around, and all above, Hath this record—'Hod is Love.'

Sounds, among the vales and hills, In the woods, and by the rills,— Of the breeze, and of the bird, By the gentle summer stirred; All these songs, beneath—above, Have one burthen—'God is Love.

All the hopes and fears that start From the fountain of the heart; All the quiet bliss that lies In our human sympathies;-These are voices from above, Sweetly whispering-'God is Love.

[From the Itahan.]

When fortune smiles, and life is fair, Seek not the gem of friendship there; When true and false are mingling near They both may seem alike sincere; But when the storms of sorrow lower, And pale Distress asserts her power. The clouds that first o'ercast the sky Will bid the friends of fortune fly, But one who truly lov'd before Will only change to love the more.

Some preach from love to God and m From genuine pious wishes! Some of their oritory vain,
Who self-sufficiently maintain,
Without real honesty a grain,
Preach hard for—loaves and fishes.

#### MISCELLANY.

[From the Trumpet and Universalist Magazine.]

[From the Trumpet and Universalist Magazine.]

SCRIPTURAL ILLUSTRATION.

Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hail stones, shall fall; and a stormy wind shall rend it.—And say, Thus saith the Lord God: Wo to the woman who sew pillows to all arm-holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?"

Ezekiel xiii. 10, 11 & 18.

There can hardly be a question, that by this wall, which was, daubed with untempered mortar, Ezerich represented the prophesies of the fall prophets of Israel. These prophesies were compared to a wall daubed with untempered mortar, to represent with how great insecurity people put their trust in them.

In many Eastern cities formerly the houses were built of brick, or tile, dried in the sun, which, if exposed to the weather, soon became penetrated with moisture, and dissolved. The only security of hououtside coat with which they were plastered over, which, resisting entirely the force of rain, prevented the building from destruction. Particular care was therefore taken in the preparation of the material for this service, as the durability of the building depended soley upon this. -The sayings of the false prophets were therefore, well compared to a wall daubed with untempered mortar. The prophesies would certainly come to nought, and the refuge of these deceivers would be swept away. Such prophets flatter themselves (see Isaiah xxviii. 15.) that when the overflewing scourge shall pass through, it shall not come upon them, for they have made lies their refuge, under falsehood have they hid themselves. But this refuge will not abide in the day of trial. The searching wind, the penetrating rain, the destroing hail storms shall bring it to the ground The untempered mortar will not resist he love him because he first loved us. ruin will be the result. The prophets themselves will be prostrated by the over-flowing scourge. There is a passage in Dr. Shaw's book of travels, which illus-

trates and confirms what we have said. "When I was at Tozer, A. D. 1728, we had a small drizzling shower, that continued for the space of two hours; and so little provision was made against accidents of this kind, that several of the houses, which are built only of palm branches, mud and tiles baked in the sun, corresponding perhaps to, and explanatory of the untempered mortar, (Ezek. xiii. 11,) fell down by imbibing the moisture of the show-Nay, Provided the drops had been either larger, or the shower of longer continuance, or overflowing, in the prophet's expression, the whole city would have undoubtedly dissolved and dropped to pieces. The like also, to compare great things with small, might have happened on the same occasion, even to such of the Egyptian pyramids as are made of brick; the composition whereof, being only a mixture of clay, mud and straw (Exod. v. 7.) slightly blended and kneaded together, and afterward baked in the sun, would have made as little resistance.-

The straw which keeps these bricks together, and still preserves its original color, seems to be proof, that these bricks were never burnt or made in kilns."-Shaw's travels, p. 136.

"That sew pillows to all arm-holes."-"I believe this refers," says Adam Clark, "to those cushions which are so copiously provided in the Eastern countries for the apartments of women; on which they sit, lean, rest their heads, and prop up their arms. I have seen several drawings of Eastern ladies who are represented on sofas, and often with their arm thrown over a pillow, which is thereby pressed close to their side, and against which they thus recline. The prophet's discourse seems to point out that state of softness and effeminacy to which the predictions of those false prophets allured the inhabitants of Jerusalem. A careless voluptuous life is that which is here particularly represented." "And make kerchiefs." The same au-

thor here says, "The word kerchief is French, course chef, that which covers the head: hence handkerchief, and neck handkerchief, and pocket handkerchief, are pitifully improper, because none of them is used to coven the HEAD, from which alone that article of dress has its name. But what are we to understand by kerchiefs here? Probably some kind of ornamental dress, which rendered women more enticing, so that they could the more successfully hunt or inveigle souls into the worship of their false gods. These they put on heads of every stature, women of all ages, of every woman that rose up to inveigle men to idolatry."

Calmet contends, that the word mispechoth (Hebrew) translated here kerchiefs, and by the Vulgate (Latin) cervicalia, i. e. bolsters, means a sort of nets used in hunting, and that in every place where it occurs it will bear this meaning; and hence it is here said to be used -"to hunt souls."

> [From the Religious Inquirer.] SHOCKING ABSURDITY.

The following sentiments and expressions are from a Hymn entitled "the Cru-What are men's conceptions of the immortal God, when they thus represent him as subject to mortal vicissitude and suffering? In their eagerness to support the doctrine of the Trinity, and the eternal existence and equality of the Son with the Father, they, in language, annihilate the infinite perfection of the Deity undeified by their opprobrious praise. The parts of the hymn to which we allude are these:-

> The high and ever Holy One! Well may the conscious Heaven grow dim, And blacken the beholding Sun! Well may the mighty holds of earth Be shaken, and her mountains nod, Well may the sheeted dead come forth To gaze upon a suffering God!

A "suffering God!"-- The death of "the High and ever Holy One!" No poetic licence can justify or excuse such language as this. It conveys ideas abhorrent to reason, and nearly approaching to blasphemy. Can the Divinity suffer? Is the Divine nature or essence mutable, or divisible? Can it be frail, dependent, oppressed and suffering in one form or circumstance, and Omnipotent, independent, and supremely blessed in another? A single word answers, with infallible certainty, every question of this kind. No. He changes not; with him is no variableness. He is "God over all, blessed forever."—"The blessed and only Potentate."-" Who only hath immortality." And can this one, Alses built of this material, consisted in the mighty Being, -- this Holy One, suffer and die, as the hymn intimates thought,-And for what purpose? To appease his own wrath-reconcile himself to the works of his own hands, and deliver his own offspring from his everlasting vengeance? Are these the purposes to be answered by this tremendous offering?

"That sacrifice! the death of Him,— The High and ever HOLY ONE."

Say not, "these are mysteries:" so is transubstantiation a mystery; not more absurd, or less supported by reason and revelation; and both are alike dishonourable to the obedient and submissive Son, the appointed Mediator, and the Almighty Father who appointed and sent him. The Father needed no sacrifice to render him more favourably disposed towards mankind; and the Son was not sent to increase the Father's affection, but to reveal it and of fully known, and to teach us to

### A HAUNTED HOUSE.

Three or four weeks ago our good town of Portland, or at least a considerable portion of it, was thrown into some degree of excitement by a report, sustained by many credible witnesses, that a certain venerable old mansion on Fore street was haunted. It was the large three story house inhabited many years by the late Deacon Beck. At the time of this strange supernatural visitation, the house was unoccupied, and though in the midst of the hum of business, and the varied and mingled sounds of a crowded street, yet all within was solitary and silent as the voiceless tomb. This silence was one day suddenly broken by the cracking of a pane of glass in one of the windows fronting the street. Persons passing in the street and standing upon the side-walks, first turned their eyes towards the windows and then looked at each other; but unable to account for the phenomenon, they gave it but a momentary attention and passed on .-Presently another square was heard to crack with a louder and more distinct sound than the first. The passers by stopt longer and looked more earnestly at the house than before. Again another square

cracked; no one could see where or how, for nothing was seen to move near the house without or within. None of the glass was broken so as to fall from its place, but square after square was distinctly heard to crack at short intervals for most of the day. Crowds of people collected to listen, to wonder, and to seek in vain for the cause of so strange an incident .-Some imagined that the house was settling at one corner more than another so as to produce an unequal pressure upon the sashes; some thought, as the house was shut up, it might grow damp and swell, others thought it might grow dry and shrink. None of these conjectures, however, seemed satisfactory, and not a few looked grave and shrugged their shoulders, and told how old the house was, and what a rich and singular old man Deacon Beck had been. Some thought it as likely as not there night be money buryed in the cellar. The excitement began to spread. By the next day, in addition to the glass flying into shivers of its own accord all over the house, the report was that the air inside of the house was so hot that a man could not hold his head in it. Crowds thronged to look and to wonder; but those of weaker nerves and superstitious education kept at a cautious distance. People from the country caught the strange news, and dreve their wagons by upon the opposite side of the street, keeping their eyes fixed up in the house from the moment they came in sighs of it till they had passed beyond its view. It is difficult to tell what might have been the end of this affair, or how many stories of murder and witchcraft might have grown out of it, had not the cause of the phenomenon luckily been discovered. The noise which sounded so much like the cracking of glass was produced by some boys on the opposite side of the street snapping some small lead shot against the windows, which was done first probably without any motive unless to see how far they could snap them, and was continued afterwards perhaps to enjoy the fun of the excitement.

Portland Courier.

MISS BURNEY, afterwards Madame D'Arblay, wrote her celebrated novel of Evelina when only seventeen years of age, and published it without the knowledge of her lather, who having occasion to visit the metropolis soon after it had issued from the press, purchased it as the work then most popular, and most likely to prove an acceptable treat to his family. When Dr Burney had concluded his business in town, he went to Chessington, the seat of Mr. Crisp, where his family was then on a visit. He had scarcely dismounted and entered the parlor, when the customary question of "What news?" was rapidly addressed to him by the several personages of the little party. "Nothing," caid the worthy Doctor, "but a great deal of noise about a novel which I have brou't you." When the book was produced, and its title read, the surprised and conscious Miss Burney turned away her face to conceal the blushes and delighted confusion which otherwise would have betrayed her secret; but the bustle which usually attends the arrival of a friend in the country. where the monotonous but peaceful tenor of life is agreeably disturbed by such a change, prevented the curious and happy group from observing the agitation of the sister. After dinner, Mr. Crisp proposed that the book should be read. This was done with all due rapidity; when the gratifying comments made during its progress, and the acclamation which attended its conclusion, ratified the approbation of the public. The amiable author, whose anxicty and pleasure could with difficulty be concealed, was at length overcome by the delicious feelings of her heart; she burst into tears, and throwing herself on her father's neck, avowed herself the author of Evelina. The joy and surprise of her sisters, and still more of her father, cannot easily be expressed. Dr. Burney, conscious as he was of the talents of his daughter, never thought that such maturity of observation and judgment, such fertility of imagination, and chasteness of style, could have been displayed by a girl of seventeen, by one who appeared a mere infant, artless and inexperienced, and whose deep seclusion from the world had excluded her

SLANDER .- He who can chake the sweetest flowers of social love, and taint them with disease-or in the paradise of earthly bliss where the plants of virtue flourish, spread the blight and mildew of desolation, hatred and distrust; who can crush his neighbor's fame to dust and build on its ruins-who can write iniamy upon the brow of others to prove his own purity-is neither man nor beast-but a heartless fiend. Those who have seen their interests tampered with -who have known what it is to have the priceless gem of a good name sullied by the poisonous breath of cold, unpitying slander; those best can say HE has no heart. If the lightning's flash ever darts from heaven to strike the guilty down, it will blast the hopes of murderers such as these.

from all visual knowledge of its ways.

Phenomenon - As a lady was breaking a boiled egg at Norfolk, preparatory to eating it, a hard substance, in shape size and color resembling a cherry stone, dropped from the interior of the egg upon her plate, which proved on examination to be itself an egg, having a hard shell, and wanting only a yolk to make it perfect.

The worthiest people are the most injured by slander; as we usually find that to be the best fruit which the birds have COPARTNERSHIP.
CHARLES TARBELL and THOMAS G. JEWETT, have formed a Copartnership and have
taken the Store (near the Bank) recently occupied by

in Gardiner.

POR sale by WILLIAM PALMER, Young F Emigrants ;—Scott's Sermons;—Leonora;— Parley's Tales of Animals ;—Indian Rights and our Duties, an Address by Heman Humphrey, D. D.;— Arts of Life. April 29.

20 CASES NEW GOODS adapt CASES NEW GOODS adapted to the season, such as are usually found in a Dry Goods Store, just received and for sale at very low prices by TARBELL & JEWETT.

April 27, 1830.

ADMINISTRATOR'S SALE. ADMINISTRATOR'S SALE.

Py Order of the Hon. HENRY W. FULLER, Judge of Probate for the County of Kennebec, will be sold at public auction at the residence of Widow Emma Barker in Hallowell, on Saturday the 5th day of June next at 2 o'clock P. M. so much of the real estate belonging to the estate of Clark Barker, late of Pittston, deceased, as will raise the sum of one huntate belonging to the estate of Clark Barker, and by Pittston, deceased, as will raise the sum of one hundred and fifty four dollars and sixty-three cents. Said real estate is the same now occupied by said Emma, and is subject to her right of dower. Terms of sale made known at the time and place aforesaid. made known at the time and place aforesaid.

18 JOHN BARKER, Adm'r.

A PRIME assortment of Ladies Kid and Prunella SHOES; Bronze French Kid do. a new article.—
ALSO, Misses and Children's SHOES, just received and for sale by TARBELL & JEWETT. April 27, 1880.

LOST.

OST, somewhere between Brunswick and Portland—supposed near the latter place—on the evening of the 24th or 25th of March, a brown cartridge paper-package, scaled with red sealing wax, and directed to Mr. John Davis, Portland. The package conductor of the package conductor of the package conductor of the package conductor. ed to Mr. John Davis, Portland. The package contained an order on the State Treasurer for \$13 and sundry prizes, in whole and quarter tickets, amounting to \$29 and 32 cts. The finder shall be suitably rewarded upon leaving the package with Mr. John Davis, Lottery Broker, Portland, or the subscriber in Gardiner.

P. SHELDON. Gardiner, April 9, 1830.

NOTICE.

The Superintending School Committee of the town of Augusta will be in session at one of the rooms in the office of Judge FULLER at 3 o'clock, P. M. on Friday the 9th inst., Friday the 23d inst., and Friday the 14th of May next. Persons intending to take any of the public Schools in that town the coming season are requested to present themselves before the Committee on either of these days, at the hour above mentioned, for examination.

WILLIAM A. DREW, See'y. Augusta, April 6, 1830.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Beston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquaintad with the Market. Particular and per-sonal attention will be paid to Sales of Lumber, Couny Produce and Merchandise generally.

Advices respecting the Market will be furnished at try Produce and Mercha

all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his cave.

SAMUEL J. BRIDGE.

Eoston, April 17, 1880.

Mr. James Bowman,
Messrs. W. R. Babson, & Co. 
E. H. Lombard, Esq. Hallowell. Hon. James Bridge, Chas. Williams, Esq. Messrs. Vose & Bridge,

MISS E. H. CLAY,
WILL open a School for young Ladies the 3d of
May in the building formerly occupied by Cobb
& Willson. The course of instruction will include
the various branches of education—Reading, Spelling, Writing, Arithmetic, Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Rhetoric, French language—plain and ornamental Needle-work; and Painting, &c. &c. April 13th, 1820.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4,50 per quarter.
While he solicits the patronage of the public humbly and thankfully acknowledges all past favors.
GEO. C. WHITNEY.
Gardiner, April 2, 1850.

STATE LOAN OF \$25,000. STATE OF MAINE.

Treasury Office, Portland, March 12, 1830.

NOTICE is hereby given that proposals will be received at this Office until the twelfth day of May next, for a Loan to the State of Maine, of twenty-five thousand dollars, which sum the Treasurer of the State is authorized and directed to obtain on the faith of the State on terms most favorable, not less than par, reinbursable at the pleasure of the Government after eight years, with interest not exceeding five per cent per an-num, to be paid semi-annually at the Treasury. I therefore in compliance with the duty prescribed by Resolve of the Legislature of the State aforesaid

passed the 11th instant, to obtain said loan, make known, that those persons or Corporations offering the greatest premium for such loan, or any part of it, shall have the same.

ELIAS THOMAS, March 17. Treasurer of the State of Maine.

JOURNAL OF HEALTH. DURINAL OF HEALTH.

PUBLISHED twice a month, \$1,25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'I. COLMAN, Portland, Agent for Maine.

Jan. 5.

THE celebrated Speeches of Messrs. HAYNE, of South Carolina, and Webster, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for setts, in the U. S. Senate, printed in one pamphlet, sale by P. SHELDON, at the Gardiner Bookstore.

TO STONE MASONS.

SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may required-said walls to have one fair face, to be laid in Thomaston Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh col-our, no dark coloured stones to be used in the faces of said walls—and the whole work to be neatly pointed. The walls will probably be from 5 to 9 feet in height, and from 18 to 30 inches in thickness. Proposals will state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is

Proposals (post paid) will be received at the Arse-

nal in Augusta. Augusta, March, 1830.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.
Augusta, March, 10, 1830.

COPARTNERSHIP

GEO. EVANS AND EBENEZER F. DEANE, Counsellor and Attorneys at Law,

AVE formed a Copartnership, and will attend to the business of the attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

TO PRINTERS. fice a second hand Ramage Printing Press

SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of christians within a few years, and the frequent additions now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order

the order.

This subject was laid before the last General Courtenaire and met their unanimous approbation. The Convention was of the opinion that it ought to be like the commodating the greatest number. The place nanged by the Convention was Woburn. A large and respect. able society of Universalists has grown up in that within three years and is now increasing. They port preaching constantly, and last season erect port preacting constainty, and last season erected a neat and convenient meeting house, so elevated as it have a high basement story, under the whole of it, de-signed for a school room. The expense of finishing the room will probably be six handred dollars. It will accomodate when finished two hundred scholars. The society, on account of their recent great expen-ses, feel unable, at present to finish the room; and as

VO

WI

T

DELIVE

TEXT.

sembly; the land, Joel i. 14.

It ha

period c

and pr

"precla

which

mind fre

upon the

in this il

it is of

tions an

the min

cares.

ment, w

of the O

ish nati

great w

able the

al occu

cares a

eaolly a

view. b

wise in

wise in

perstitie

ance; in

himself

by acts

which t

mility t

Agai

we find

protest,

saith t

his soul

bulrush

under t

an acc

our Sa

than th

ing dire

form t

them ag

by which

occasio ry hum

which t

shew to

his hun

ye fast.

counte

that th

But the

head, a

not un

ther."

would

tation

would

which

discou

to white

tions;

laid in

To be

sary to

God

the public sentiment seems to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavou

to raise by subscription a sum sufficient for the purpose
The proprietors will cheerfully give a lease of the room for ten years, on condition that it shall be for room for ten years, on condition that it shall be finished and fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:—

1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.

2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be

ed in finishing the Room, it shalf go to establish a permanent fund for the benefit of the Institution.

Woburn, March 20, 1830.

PROPOSALS FOR publishing by subscription, the Works of THE LAFE REV. JOHN BISE,
Pastor of the first Universalist Church and Society of Portland, Me.

WITH A SKETCH OF HIS LIFE.

I N offering this work to the public, it seems necessary only to observe, that the lamented author ever enjoyed the confidence of the denomination of christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the community in general, and his talents, erudition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labars. ministerial labors.

Of the work here proposed, it needs only to be re-marked, that it will comprise biblical history, the di-tinguishing doctrines and precepts of the Gospel, and the practical duties of christians, together with expositions of difficult passages.

It is devoutly and truly desired, that wherever this

proffered volume may be received and read, the ordinary ministration of the word of life may also be enjoyed. But should this be the case, it will readily occur to all who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a Sketch of the Author's LIFE, written by an intimate friend; about 35 unput lished Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be afforded to subscribers, full bound, at \$2.00 per copy.

It will be printed on good paper, with small pieces.

type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publi-Agents who will become responsible for six copies

shall be entitled to the seventh, and in the same propor-tion for a greater number.

(55-Persons holding subscription papers, will please return them to the Editor of the Argus,

Portland, by the first of June next. Portland, March, 1830.

NOTICE.

THE subscriber respectfully informs the gentlement and ladies of Gardiner. Hallowell, and Aegusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woollen Clothes, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Clothes dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to. all past favors. All orders promptly attended to.

N. B. Satisfaction given or no pay received.

DANIEL H. JOHNSON.
Gardiner, March 18, 1830.

WANTED,

TOR the season, beginning April 15th next, an active young man of good habits capable of taking
care of a Clap-board Machine and Saw Mill, for where
services fair and generous wages will be given. For further information apply to EBENEZER STEVENS.

Montville, March 1, 1820.

YOUNG ECLIPSE.

THIS beautiful and thorough bred House, of bright bay colour, black mane, tail and legs, with a star, and both hind feet partially white below the pastern joints; seven years old in May next, 15 1,2 hands high, with a great share of bone and substance; his dam by "Eaton" (a son of the celebrated English Horse High Flyer) imported by Mr. Winthorn. His pedigree is to be found in the Stud Book. (Vol. 1. Page 355.)

YOUNG ECLIPSE was bred by Jonathan Gar diner Esq. of Eaton Neck Long, Island, New york-His first stock will be two years old this spring, are of great promise, \$200 have been refused for se

cral of bis rolts at the age of twelve months.

Said Horse will stand the ensuing season at his stable on the farm (recently Tho's Rice 1sq.'s) in Win slow, County Kennebeck, where all gentlemen, desirous of aiding in the improvement of the breed of Hoses, are invited to call and examine him.

R. H. GREEN.

.0881 ,8 lingh , vanibani)

And the special of the special of the special symbol of the special of the special of the special symbol of the special symbol of the special symbol of the special symbol of the special WINDITON (1)

THE Subscriber, Agent of Manufacturer INSURANCE AGAINST FIRE Insurance Company, in Boston, willingure Houses, Stores, Mills, &c., against oss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829.

PRINTING atness at this Office

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interestill be charged. will be charged. Twenty-five cents each, will be allowed to any agen

or other person, procuring new and good subscribers and ten per cent. will be allowed to agents on all manies collected and forwarded to the publishers, free concepts of the collected and forwarded to the publishers. expense, except that collected of new subscribers, for the first year's subscriptions. No subscriptions received for less than six months

and all subscriptions received for less than six monor and all subscribers are considered as continuing the subscriptions, unless a discontinuance is expressly or desed.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free a pastage.

postage

own c upon dispas casion ment: our cu every have o ject u be pre be of g of fear would

the m

accep

And

nothin

flow s

would

minor

purel

hour

dinar

not a

ter f

mere

prope

may

prev

right

liber

wou

the e

the

S

cess

legio